A Godlye

Medytacyon composed by the faithfull and constant seruant of God J. B. Drether who latlye was burnte in Smytfelde for the testimonie of Jesus Christe, by the tyrannye of Antechriste in his fylthy members.

(?)

¶ Psalme. lxxix.

O Lorde let the vengeaunce of thy seruauntes bloude that is shedde be openlye showed vpon the vngodlye in oure sight. O let the sorowful, lighting of the prisoners come before thee: and accordinge to the greatnes of thy power preserue thou those that are appoynted to dye.

BIBLIOTHECA · FOD · SIAVA

O Almightye and euerlasting Lord god the deer father of our sauiour Jesus Christ, which haste made heauē, & earth, the sea and al that therin is, whiche art the onely ruler, gouernor, conseruor, & keper of all thinges, together with thy deerly beloued sonne Christ Jesus our lord, and with thy holy ghoste the cōforter. O holy, Righteous and wyse. O strōg, terrible, mighty and ferfull Lorde god, iudge of all men, and gouernour of al the whole worlde O erorable, pacīēt, and most gracious father, whose eyes ar bypō the wayes of all men, and are so cleane, they cannot a byede impitye, thou searchest the hartes and tryest the verye thaughtes, and raynes of all men, thou hatest sin and abhorrest iniquitie: for syns sake thou haste grieuously punis-

shed mankind thy most dere crea
ture as thou hast declared by the
penalty of death layed vpō al the
children of Adam, by the castyng
out of Adam & his of spring forth
of Paradice, by the cursing of the
earthe, by the drowninge of the
world, by the burning vp of So-
dom and gomor, by the hardning
the harte of Pharao, so that no
miracle could cōuert him. by the
drowning of hym, and his people
w̄ him in the red sea, by the ouer-
throwing of the Israelytes in
the wildernes, so that of syx hun-
dreth thousand, all onely but two
did enter into the land of promis,
by reiecting kinge Saule, by the
greate punishmentes vppon thy
seruaūt Dauid, not withstanding
his hartye repētance by greuously
afflicting Salamon in him selfe,
and in his posteritie: by the capti-

nitie of the ten tribes, and by the thraldom of the Jewes, wherein vntill this present daye they continue a notable spectacle, of they wrath to the worlde agaynst and for sinne, but of all spectacles of thy angre agaynst sin, ỹ greatest and moste notable, is the death & bloudy passion of thy deerly beloued son Jhesus Christ. Greate is thine angre agaynst syn when in heauen and earth nothing could befoũd which might appease thy wrath, saue the bloudsheading of thyne onely & moste deerly beloued son, in whome was and is al thy delight, great is the sore of sin that needed suche a salue, mygthty was the mallady, that needed suche a medicine. ỹ sin Christe in whome was no synne, thy wrath was so fierce for our sinne, that he was constreyned to crye my god,

my god why haste thou forsaken me, howe greate and importable then is thyne angre agaynste vs whiche are nothinge but sinfull. They that ar thy childrē through the contemplation of thyne angre against sinne, set forthe most euidently in the death of Christ, do tremble & ar affraide, lamenting them selues vppon him (and hartely cryeng for mercy) Where as the wicked, ar altogether careles & contemptuous, nothing lamenting their iniquities or crying to the hartely for mercy and pardō, amongst whome we ar rather to be placed, then amongst thy childrē, for that we ar so shameleſſe for our syn, and careleſſe for thy wrathe, which we may wel say to be most greuous against vs, and euidently set forthe in the taking awaye of our good King and thy

true

true religion, in theyel of thy ser-
uaũtes, pysonmẽt of thy people,
mysery of thy chyldzen, and death
of thy saynctes. Also by the pla-
cinge ouer vs in Auctho3itie thy
enemies, by ỹ succesſe thou geueſt
them in all they take in hande, by
the returninge agayne in to our
countrey of Antechziſt the pope.
All theſe as they do pzeache vnto
all the wozlde (but ſpecially vnto
vs) thy greuous wzath, ſo do they
ſet befoze our eyes, our iniquities
and ſinnes, which haue deſerued
the ſame, foz thou arte Juſte and
holy in all thy wozkes thy iudge-
mentes ar righteous altogether,
it is we, it is we that haue ſinned,
& pzocured theſe plages we haue
ben vnthankfull wzetches, and
moſte carnall goſſpelers therfoze
to vs parteyneth ſhame, and no-
thinge elſe is due but confuſion.

For we haue don very wickedly, we haue heaped sinne vpō sinne, so that the measure hath ouer flowed, and ascended vp to heauen, and brought these plages, which are but earnest for greater to ensue, & yet alas we are altogether carelesse, in maner, what shall we doe? What shall we say? Who can geue vs penitēt hartes? Who can open our lips, that our mouthes might make acceptable cōfession vnto thee. Alas of our selues we cannot thinke any good, muche lesse wishe it, and leaste of all do it, as for Angelles or anye other creatures, they haue nothing, but that which they haue receaued, & they ar made to minister vnto vs so that where it passeth the powre of the master, the minister muste nedes want. Alas then what shal we doe? Thou arte holy & we vn-

holye,

holye, thou arte good, and we no-
thynge but euill, thou arte pure,
we all together impure, thou arte
light, and we moste darke darke-
nes, how then can ther be any con
uenience or agremēt betwixt vs,
O what nowe may we doe? Dis-
payze not, for thou art god, & ther
foze good thou art mercyfull, and
therfoze thou forgeuest sinnes, w
thee is mercye and propiciation,
and therefoze thou arte woꝛship-
ped, when Adam had sinned thou
gauest him mercy befoze he desy-
red it, & wilt thou denye vs mer-
cye whiche nowe desyer the same,
Adam excused his faulte and ac-
cused ỹ, but we accuse our selues,
and excuse thee, & shall we be sent
emptye awaye? Noye founde fa-
uoꝛ when thy fury a boūdyd and
shal we seking grace be frustrate?
Abzaham was pulled oute of

ydolatry

ydolatrye when the worlde was drowned therin, and art thou his god onelye: Israell in captiuitie in Egipt was gratiouslye visited and deliuered and deer God, ths same good lord, shall we alwaies be forgotten: Howe often in the wildernes diddest thou defer, and spar thy plages, at the request of Moyses when the people themselues made no petition to thee. And seynge we not onelye nowe make our petitiõs vnto the throughe thy goodnesse, but also haue a mediator for vs now far aboue Moyses, euen Iheſus Christe: should we I saye deere lorde, departe ashamed: So soone as Dauid said I haue sinned, thou diddest forthe wyth answer to hym that he should not dye, thou haddest taken away his sinnes, And gracious god, eueu the selfe same

god,

god, shal not we which now with Dauid gladlye confesse that we haue sinned, shall we I saye not heare, by thy good spryte, that our synnes be pardoned. O graunte that w Manasses we maye finde fauor and mercye remember that thou hast not spared thyne owne onely dereſone Jesus Chryst, but geuen hym for vs all to dye, for our sinnes, to ryse for our righteousnes, to assend for our possessiō taking in heauen, and to appere before thee for vs for euer, a high prieste after the order of Melchisadech that throughe hym we might haue fre accesse to come to thy throane, now rather of grace then of Justice, Remember that thou by him hast biddē aske and promised that we should receaue, saying aske and ye shal haue, seke and ye shall finde, knocke and it

shalbe

shalbe opened vnto you. O thou Dere god and moste meke and mercifull father, we hartely beseche the to be mercifull vnto vs, for this thy Christis sake, for his Deathes sake, for thy promisse truethe, and mercyes sake, haue mercy vpon vs, pardon & forgeue vs al our Sinnes, iniquites, and trespacis, what so euer we cõmitted agaynst the, in thought word or Dede, euer or at any tyme hetherto by any means, Der father haue mercy vpon vs thoughe we be poze, yt our christ is Riche, thoughe we be Sinners yet he is righteous, though we be fools, yet is he wise, thoughe we be Impure yet he is pure, and holye, for his sake therefoze be mercyfull vnto vs, Cal to mynde how thou haste promised that thou wilte powze out of thy cleane waters,

and

and waſche vs from our fylth, & clence vs from our euilles, forget not that thou haſt promyſed to take from vs our ſtony hartes, & doeſt promis to geue vs lauſt hartes, newe hartes & to put into the middes of vs right Spirites, Remember thy couenate namely howe thou wilt be our god and we ſhall be thy people, forgette not the partes of it, that is to put owte of thy memory for euer all vnrighteouſnes, and to write in our myndes and hartes thy lawe and teſtymonyes, Remēber that thou doeſt ſtreightly charg vs to haue none other godes but the, ſaying that thou art the lord our god. O thē declare theſame to vs all, we hartelye nowe beſeche the forgeue vs our ſinnes, forget our iniquitis, clence vs frō our filthi-nes, waſche vs frō our wickednes,

pawre

powre out thy holy spirite vpō vs, take frō vs our harde harts, our stony harts, our impenitēt harts, oure distrustinge and doubtfull harts, our carnal our secure, our ydle, our beastlye hartes, our impure, malicious, arrogant, enuious, wrathfull, impatient, couetous, hipocriticall and epicuriall hartes, & in place thereof geue vs newe hartes, saft hartes, faithful hartes, mercifull hartes, louing, obediēt, chaest pure, holy, righteous, trewe simple, lowly, and patient hartes, to feare thee, to loue thee, truste in thee for euer, write thy lawe in our hartes, graue it in our mindes, we hertely beseche the geue vs that spirite of prayer, make vs diligent & happy in the workes of our vocation, take in to thy custody and gouernaunce for euer, our soules and bodyes, our

oure lyues, and all that euer we haue, tempt vs neuer further, thē thou wilt make vs able to beare, & what so euer thou knowest we haue nede of in soul or body, deer god and gracious father, vouchsafe to geue vs that same in thy good tyme and alwayes, as thy children guide vs, so that our life maye please the and our deathes prayse the through Jesus Christ our lorde, for whose sake we hartely praye the to graūt these thinges thus asked, & al other things necessary for soule and bodye, not only to vs, but to all others also, for whome thou woldest that we shoulde praye, specially for they children, that be in thraldom, in exyel, in prison, misery, heauines, pouertye, sycknes. Be mercifull to al the whole realme of Englād graunte vs al trewe repentaūce,

mitti-

mitigation of our mysery e, and yf it be thy good will, thy holye worde and Religion amongst vs once agayne, pardō our enemies, persecutors, and slaunderers, and yf it be thy pleasure, turne their hartes, be mercyful vnto our parentes, Brethern and Sisters, frendes, kinsfolkes and fameliis neighbours, and suche as by any meanes thou hase coupled and linked vs by loue, or otherwyse, and vnto vs poore sinners here gathered together in thy holy name, graunt vs thy blessing and holy spirite to sanctify vs, and dwel in vs, as thy dere childre to kepe vs, this day and for euer, from all euill to thy eternal glory, and our euerlasting comfort and the profet of thy churche, which mercyfullye, maynteyne therisye and comforte, strengthning them that stonde,

stonde, so that they neuer fall, lift
tinge vp them that be falne and
kepe vs from fallynge from thy
truthe, throughe the merites of
thy deerly beloued sonne Jesus
Christ our onely sauiour, which
lyueth and Reigneth with the
the holy ghost, to whom be
all praise and honor both
nowe and for euer.
Amen.

¶ When you awake out of your
slepe pray thus.

O my moste dere father of our
Sauioure Jesus Christe,
whome none doeth know
but of thy gift graunt that to the
manyfolde greate benefytes of
thy goodnes geuen to me, this
whiche of all other is moste, may
be added, that like as thou hast
awaked my body from slepe, so

thou woldest throughlye awake yea deliuer mi soule frō the slepe of sin and darknes of this worlde and that whiche now is awaked out of slepe, thou wouldest, after deathe restore to lyfe for that is but slepe to the whiche is death to vs. Deere god I moste harte ly beseche, and humbly pray thy goodnes, to make my body such a companiō, or rather a minister of godlynes, to my soule, in this present lyfe, that i the life to cum it may parte take with the same euerlastinge happines by Iesus Christ our Lorde. Awake thou that sleepest and arise frome the deed, and Christ shal shewe light vnto thee. Ephesians. v.

¶ Occasions to meditate.

Heare

HEre call to minde the great myrth and blissednes, of the euerlastynge resurrection, Also remembre to muse vpō that mooste cleare lyght and brighte morenynge, and new clearenes of oure bodyes after the longe darkenes it hath ben in, all then shalbe full of ioye.

So soone as you beholde the dayr lyght pray.

O Lorde thou greatest and moste trewe light, whence this lyght of the day and sunne dothe sprynge, O lyght whiche doest lyghten, euery manne that commeth in to this worlde, Oh lyght whiche knowest no nyght nor eueninge, but art alwayes a midday most cleere & fayre with out whom al is most darke darknes bi whō albe most splēdent O

thou wisdome of the eternall fa-
ther of mercis, lighten my mind
that I maye onely se those thin-
ges that please the, and maye be
blinded to all other thinges.
Graunte that I maye walke in
thy wayes, and that nothing els
may be light and pleasaunt vnto
me. Lighten mine eies, Oh lord,
that I slepe not in deathe, leaste
myne enemies saye I haue pre-
uayled agaynst him.

¶ Occasions to meditate.

Muse a little how much the
light and eye of the minde
and soule is better then of the bo
dye. Also that we care more for
the soule to se well, then for the
body. Thinke that beastes haue
bodely eies and therwith se, but
men haue eies of the minde and
therewith should see.

When

When you arise pray.

OUre fyrste father tombled downe him selfe, frō a most excelent high & honorable estate into the mier of misery, and depe sea of shame & mischefe, but Oh Christ thou putting forthe thine hand didest raise hym vp, euen so we except we be lift vp of the, shall lye styll for euer. O good Christ our most gratious redemer, graūt ỹ as thou doest mercifully, reise vs now this my bodie and burden, euen soo, I beseche the raise vp my minde and harte to the lighte of the trewe knowledge of the loue of thee, that my conuersation may be in heauen wher thou art. If thou be risen, with Christe thinke vpō those thinges that be aboue.

Occasions to meditate.

Thinke

Thinke Sum chynge howe fowle and filthye that Adams fal was by reason of synne, and so of euerye one of vs from the heigth of goddes grace Againe thinke vpon the greate benefite of Christ, by whose help wee doe daylye aryse from our fallynges.

When you Apparell yourselfe Prayt.

O Christ cloeth me with thine owne selfe, that I maye be so far from makynge prouision for my flesche to fulfyll the lustes of yt, that I maye cleane put of all my carnal desiers, and truelye the kyngdom of ỹ flesche in me. Be thou vnto me a wede to warme me from catchyng the colde of this world, yf thou be a wai frō me (dere lord) al thinges wilbe vnto me forthwith colde.

weake

weake dede. &c. But yf thou be with me al thinges wilbe warme lyuelye, freshe. &c. graunt therfore that as I compas this my body with this cote, so thou woldest cloth me wholy (but specialye my soule) wyth thyne owne selfe. Put vpon you as the elect of god, bowelles of mercy, mekenes, loue, peace. &c.

Occasions to meditate.

CAll to mynd a lytle how we are incorporate into christ, againe how he doeth cloth vs nourish vs vnder his wings, protectiõ, & prouidẽce, preserue vs. &

When you ar made redy, to begyn the day wythall praye.

O God and mercyful father thou knoweste and haste taught vs to knowe sumthyng, that the weakenes of man is much, and that withoute thy

grace and vertue, he can do not thinke no good thing. Haue mercy vpon mee, I humbly doe beseeche thee whiche am thy moste vnworthye, and moste weake childe. O be gracious and tender towards me, lightē me that I maye with pleasure looke vpō good thinges onely, exhorte me that I may couet them carefully leade me that I may folow and at the length attaine them. I distrusting my selfe altogether cōmende and offer my selfe wholy soule, body, life &c. Into thy handes. Thy louing spirite leade me foorth vnto the lande of righteousnes.

¶ Cogitations mete to begyn the daye with.

I Thinke first that a man consisteth of a soul and a body, and that the soule is from heauen,

uen, heauenly, fyrme and immor
tall, but the body is of the earth,
earthly, fraile & mortall. Againe
thinke that though by reason of
synne wherin you are conceued
and borne, the partes of the soul
that vnderstãdeth and desireth
be so corrupte that without spe=
ciall grace to bothe parties, you
can neither knowe nor loue any
good thinge in gods sight, much
lesse doe good then, yet this not
withstandinge thinke that you
are regenerate by Christes Re=
surrection (whereof youre bap=
tisme requireth fayth and ther=
fore haue both those partes sum
thing reformed bothe to knowe
and loue, and therfore to do sum
good in ỹ sight of God through
Christ) for whose sake our poore
doenges are accepted, for good,
the euyl and infirmitie cleauing

therto not beinge imputed thorow faith, thinke ye by faith which is gods fede (for they which beleue are borne of god, and made goddes childzen) geuen to those that be ordened, to eternall lyfe, thinke (I saye) by faith that you receaue more and more, the spirite of sanctification, throughe the vse of gods worde and sacramentes, and earnest praier to illumine, and lighten our mindes, vnderstanding, iudgement and reason, & to bowe, forme, frame, and inflame your affectiõs with loue & powre, to that, that good is, & therfore vse you the meanes aforesayd accordingly. Thynke that by this spirite, you are thorowe fayth coupled to Christ, as a lyuely member, and so to god, and as it were made one with him, and bi loue which springeth

oute

oute of this fayth, you are made one also with all that be of god, & so you haue felowship with god and all good men ẏ euer were or shalbe in al ẏ good, that god & al his saunctes, haue, or shall haue. Thynke as by faythe and loue throughe the spirite you are now entred into this cōmunyon (the blessednes wherof no tonge can expresse) so after thys lyfe, you shal first in soule, & in the last day in bodi also, entoy forever ẏ same societie moste perfectly whiche now is but begon in you. Thike then of your negligēce that doth so lytle care for this your happy estate, thinke vpon your ingratitude to god for makynge you, redemyng you, calling you, and so louenglye adoptynge you. Thynke vpon your folyshnes in fantasyeng so muche earthelye

and

and bodely pleasures. Thinke vpō your deafnes & blindenes, which heareth not god, nor seeth him, he calling you so diligently, by his workes, woordes and sacramentes. Thinke vpon your frowardnes whiche wyll not be led of god and his spirit. Thinke vpon your forgetfulnes and inconsideratiō of your high estate, how your body is the temple of the holy ghoste, your members, are the members of Christe the whole world and all thinges are youre owne. 1. Cor. 6. Therfore say vnto your soule, O soule Arise folowe god, contempne this worlde purpose wel and pursue it, longe for thy Lordes commynge, be readye and watche ȳ he com not vpō thee vnwares. And for soo muche as you muste liue to gods pleasure se the voca-

tion

tion & state of your lyfe wherto god hath called you & pray god for grace, knoledg, & habylitie to take ẏ most profitable thinges in hand, wel to begyn, better to go on, & best of al to end the same, to gods glory & profit of your bretherne, and thynk that time lost, wherin you, speake or do not, or (at the least) think not sum thing to gods glorye, and your bretherns commodytye.

When you goe foorth of the doers praye.

NOwe must I walke among the snares of deathe, streched out of Sathan and of hys myscheuous mynysters, in the worlde, carryenge wyth me a frende to them bothe, and a foe to my selfe, euen thys bodye of syn and synfull fleshe. O graũde Capytayne Chryste, leade mee

and

and guyde me I beseech thee, defend me from the plagues, and subtilties, wherof I am endaungered. Graunt that I may take al thinges that hap as I shoulde doe, onely vpō the set thou mine eyes, ꝑ I may so go on forwards in thy wai as by no thinges I be hīdred, but rather forthered and may refer all thnigs to the accordinglye, showe me thy ways (O Lord) and teach me thy pathes. Consider how vainli ꝑ most part of men be occupied, how thei do troble and comber thē selues dyuersly, how thei meddle wt many thinges therby much alienating thir mindes frō the knoledg and cogytacyon of that whyche they shoulde most esteme, & so becum a let and an offence to others. As in goynge abrode, you wyll se that your Apparel be semelye

in

in the syght of menne, so see how semelye you Appere in the sygt of god.

☞ When you are goynge any Iorney Pray.

Thysoure lyfe ys a pylgrymage frō the lord we came, and to the lorde we make oure iorney, howe be yt through theuyshe placys and paynefull, yea perrilous waies whiche our cruell enemyes, haue and doe prepare for vs, nowe more thē stark blinde by reason of sinne. O Christ, whiche art a moste true lodes manand guide, and therto most experte, faithful and frēd ly do thou put out thine hande open mine eyes make thy hyghe wais knowē vnto me, which wai thou diddest first ēter into, out of this corruptible life, & hast fēced ẏ same

same for vs to immortalytye.
Thou art the waye, lead vs vn-
to the father by thy selfe, that all
we mat be one with him as thou
and he together be one. Shewe
me the way that I should walke
in for I lyfte vp my soule vnto
thee. Psal. 144.

¶ Or thus.

MErcyfull father ỹ art wont
to send to thy seruãts & me
of simple hartes, thyn angells to
be their kepers, & as it were gui-
des as elder bretherne to watch
vpõ thi weake childrẽ, so biddest
thou to yõg Tobias, to Jacob,
to Abrahãs seruãt, to Josua. &c.
O good god thogh we be much
vnlike vnto thẽ (so many ar our
sins) yet for thyn owne goodnes
take sẽd thin holi angels, to pitch
thir tentes about vs, frõ sathã &
hys

his saues to hyde and deffende to carry vs in there handes that we come not into furder daũger thẽ thou thzough out wilt deliuer vs, foz theyn owne sake. His Angelles oz ministers foz them that be heirs of saluation, sathan sleapeth not, but seekethe alwayes to destroy vs. Hebz.i. Thynke something how we ar straũgers from our contrey from our home, from our oziginal, I meane from god. Agayne thinke vpõ your madnes that doe lyngar & loyter so gladly in this our Jozneye, and pilgrimadge. Also how foliche we ar to fantazye things whiche we cãnot carry with vs, and to contempe conscience which will always be acompanyon to vs, to our ioye yf it be good, but to our shame, and sozrowe yf it be euyl and cozrupt. finally howe vnnaturall we ar y

so lytle desyer to be at our home, to be wt our onely father, master, fellowes and frendes. &c.

¶ Whē you ar aboute to receaue your meat prayer.

This is a wonderful mistery of thy worke, O maker and gouernor of the world, that thou doest sustayne ỹ lyues of mē & beastes wt this meates, suerlye this power is neither in the bread nor foode, but in thy wil & worde, by whiche worde all thinges doe lyeue and haue their beinges. Agayn, how great a thing is it, that thou art able yearly to geue sustinaūce to so many creatures, this is spoken of by thy prophet in thy prayses. All things loke vp to the & thou geuest thē meat in due season, thou openest thyen hāde & fillest with thy blessing euery liuing thing. thes dowles are wōderful

workes

wozkes of thyne almightines, I therfoze hertely pzay the (O moſt liberal lozd & faithful f[illegible]her) ỹ as thou by meate thzough thy wozd doeſt miniſter life to thes our bodies, euẽ ſo by ỹ ſame wozde with thy grace doe thou quicken our ſoules that bothe in ſoule & body we may pleas the til this our moztall carcas ſhall put on immoztalitie & we ſhall nede nomoze anye other foode, but the onely whiche thẽ wilt be al in all, taſte & ſe how good the lozd is, bleſſe the lozd (O my ſoul) which tedeth and filleth thy mouthe with good thinges. Thinke a litle howe greate gods power is ỹ made vs. Alſo thinke how great his wiſdome is to pzeſerue vs. But moſte of all thinke how many things ar geuẽ to our vſe, how wõderful it is to greue vs lyfe, but moſte of al to pzopagate

to immortalyte the lyfe of the soule by his onely becke. Laste of all thinke that god by his prouidence for thy body wold haue the to confirme thy fayth of gods prouidence for thy soule.

¶ In the meale time pray.

O Moste liberall dystributor of thy gyftes, which geuest vs all kinde of good thinges to vse, thou beynge pure geuest pure thinges, graunt to me thy grace, that I myse vse not thes thy gracious giftes, geuen to our vse and profites. Let vs not loue them because thou doeste geue vs these thinges, but rather let vs loue the, because thou geuest them, and for that they be necessary for vs, for a season tyll we come vnto thee. Graunt vs to be conuersaunte amõgst thy giftes soberly, purely, temperatlye, holely, because thou arte

arte suche a one, so shall not we, turne that, to the poyson of oure soules, which thou haste geuen for the medicine of our bodies, but vsing thy benefites thankfully, we shall finde them profitable, bothe to soule and body, thinke that the meates & drinkes set before you, ar geuen to you to vse and not to abuse, thinke they ar geuen to profit and not to hurte you. Thinke that they are not geuen to you alone, but vnto others also by you in eatinge, and drinkinge, thinke that you, do but fede the wormes, remember the poore prysoners, sicke, &c. as though you were in their case thinke vpō the foode of your soule Christ body broken & his bloud shed. Desyer the meate ỹ lasteth for euer. Johñ. vi. worke for it, Christ meate was to do his fathers will. Johñ the fowrthe.

AFter your meate pray thus: By corporal meates thou doest susteyne our corporal daylye life (redy otherwise to perish) the which surely is a great worke but yet this is much greater more profitable, & more holy ỹ thy grace (O Jesu Christ) doeth kepe awaye frō vs ỹ death of ỹ soule, for this life we ought much to thāke the, & because thou doest prolong it with thy good giftes, we moste hartely prayse the, howe be it this life is but the way to eternal life, which we beseech ỹ for thy deaths sake ỹ thou wilt geue vs, & so shal we not onely geue the (as we cā) thākes in time for tēporal things but also eternal thankes, for eternal thinges. O graunt to vs thes our desyers for thy mercies sake. Amē. Thinke now that god hath geuē the this his blessing of meat

&c. and

&c. and therto tyme ẏ thou mightest, as repent, so seke his glory, & the commodytie of thy brotherne, therfore go ther aboutes but first pray for grace well to begyn, & agayne cõsider how thou hast byn partaker of other mens labors, as of the husband mans, the millers, the bakars, the browers, the butchers, the cookes. &c. Se therfore that thou be not adroen bee, but rather such a one, as may help ẏ hyeue, yf god haue thus fed thy body, which he loueth not but for thy soules sake, how can it be thẽ but that he wilbe much more ready to fede thy soul. Therfore take a courrage to the, and go to hym for grace accordinglye.

¶ Cogytations for about the midday tyme.

AS ẏ body is now enuirõned on al sides ẇ light, so

See that thy mynde maye be. As god geueth the, thus plentifully this corporall light, so praye him that he wyl geue the, the spiritual light, thinke that as ỹ son is now most cleere so shall our bodies be in the day of iudgement. As now the son is cum to the highest, and therfore wilbe gyn to drawe downe warde so is there nothinge in the worlde so parfect and glorious, which (when it is at the full) wyll not decrease & so wear awaye.

¶ When you cum home agayne.

Praye.

THer is nothing (O Lord) more lyke to thy holy nature, thē a quyet minde, thou hast called vs oute of the troublesome disquietnes of the world into that thy quiet reste & peace, whiche the world cannot geue, being suche a peace as passeth all mens vnder-

standing.

stāding. Howses ar ordeyned for vs, ẏ we mighte get vs in to them frō the iniury of wether, from the crewelty of beastes frō dysquietnes of people, & from the toyls of ẏ world, O gratious father graūt that through thy great mercy my body maye enter into this howse, from outward actiōs, but so that it may become buxom & obediēt to the soule, & make no resistaūce there agaynst. That in soule and body, I may haue a godly quietnes & peace to prayse the. Amen. Peace be to this howse and to all that dwell in the same. Thinke what a returne & how merry areturne it wilbe to come to our eternal moste quiet and moste happy home, then wilbe all grefe gon awaye, what so euer heare is pleasaūt & ioyful, the same is nothing but a very shadow in cōparisō &c.

¶ At

AT the son goyng downe pray. O howe vnhappye ar they O Lorde on whome thy sonne goeth downe & geueth no light, I mean thy grace which is always cleer as the midday, darke night vnto them is the midday, whiche departe from the, in the is neuer night but always day light most cleer. This corporal son hath his courses, now vp now downe, but thou (deere lord) if we doe loue the art alwais one, O that this block and vaile of syn were take away frō me, ꝑ thear might be always cleere day in my mind. Thinke ꝑ as we ar not sory whē ꝑ son goeth down, by cause we knowe it wyll ryse agayn, euē so let vs not sorow for death, wher through the soule & body doe parte a sonder for they shall eftsones return & cum together agayne. So long as ꝑ son is vp,

vp, wild beastes kepe their dēnes, Foxes their bozowes, Owls their hoals &c. but when ỹ son is down then cum they abzoade. So wicked mē and hypocrites kepe their denns in the gospel but it beynge taken awaye then (warme they oute of their hoals lyke bees as this day doeth teach.

¶ When ỹ candles be light pzay.

MOste thycke & darke cloudes doe Couer our myndes, except thy lyght (O Lozd) do dyspell them. Thy son (O most wise wozker) is as it were a fyer bzande to the wozlde, thy wysdome, wherby light commeth bothe to soule and bodye is a fyer bzand, so the spirituall wozld. After daye when the night commeth, thou haste geuen foz the remedy of darknes a cādle After syn foz the remedy of ignorance thou hast geuē thy doctzine

which thy dere son hathe brought vnto vs, O thou whiche art the Authoz and master of all truethe make vs to se, by both the lightes so that the dymnes of our mindes be dzyiuen cleane awaye, lyft vpō vs thy myzthe in our hartes Thy wozde is a lanterne to my feete & a lyght vnto my pathes. Thinke that the knowledge and wisdom, that god hathe geuen vnto vs by the cādles of this night, wherby we se those thinges in this night, of our bodies whiche are expedient foz vs, maketh vs to wishe muche moze foz this doctrine of God, and when we gette yt, the moze to esteme and diligētly embzace it ȳ as al would be hozroz without candeles, so is theare nothinge but mere cōfucion wheare gods wozde taketh not place.

¶ When you make your self

vnredy

vnredy Praye.

THis our lyfe and weake knit body by reason of synne, by a lytle and litle, wil by dyssolued, and so shalbe restored to the earth whence it was taken, then wilbe an ende of this vanyty, which by our folishnes we haue wrought to our selues, O moste meke father so do thou vnty vnlose, and lose me for thou haste knyt me together that I maye perceaue my selfe to be made vnredy and dissolued and so maye remēber both of whome I was made and also whyether I go least I be had vn prepared vnto thy trybunall and Judgement seate, Put of tholde man with his lustes, & concupiscens Be content with Joseph to put of thy prison Apparel, that thou mayst put on newe. Thinke ỹ we doe willingly put of our

garmentes

garmentes, which in ỹ morninge we shall put on agayne, and therfore in the, after the night of the worlde, we shall receaue on our bodies agayne let vs not vnwillingly put them of, when god by deathe shall call.

¶ Whē you enter in to your bed Praye.

THe daye nowe endyd men geue them selues to rest in the night and so this life fynesched we shal rest in death. Nothinge is more lyke this lyfe, then euery daye, nothing more lyke deathe then sleape, nothing more lyke to our graeue then our bed, O lord our keper & defendor graunt ỹ I nowe lapeng me downe to reste, beinge vnable to kepe my selfe, may be preserued frō ỹ crafftes & assaultes of ỹ wicked enemy, & & graunt father, ỹ whē I haue

rune

run ẏ race of this liffe thowe wol=
dest of thy mercy call me vnto ẏ
that I may alwais liue & watch
with the, now good god giue me
to take my rest in the & bring to
passe that thy gracious goodnes
may be (euen in sleape) before
mine eys, that sleaping I be not
absent frō the, but may haue my
dreams to drawe me vnto the &
so bothe soule & bodye, maye bee
kept pure and holye for euer. I
wil lay me downe in peace & take
my rest. Thinke ẏ as this troble
sum daye is now past & night cū
& so rest, bed, and plesaunt sleape
which maketh most exelent prin=
cis, & most poore pesaūtes a like,
euē so after ẏ tumultes, troubles
tēptationes & tempestes of this
life they ẏ beleue in Christe haue
prepared for thē an heauen and
rest most pleasaunte and ioyfull,
As

As you ar not afraied to enter in to your bed, and to dispose your selfe to slepe, so be not a fraide to dye but rather prepare your selfe to yt, thinke that nowe you are nerer your ende by one days iorney, then you wer in the morning

¶ When you feele slepe to be cõmynge praye.

O Lorde Jesus Christe my watchman and keper take me to thy care graunte that my body slepynge, my mynde maye watche in the, and be made mery by sum sight of that celestiall & heauenlye life whearin thou arte the kyng & prynce together with the father & the holy ghoste. Thy Angelles & holye soules, be moste hapie citesens. O purify my soul kepe cleane my body, that in both I may please the, slepinge and wakinge for euer Amen.

¶ I

¶ A moofte fruitfull Prayer for the dispersed Church of Christ very necessary to be vsed of the godly in these dayes of affliction compiled by. K. P.

Moofte omnipotent magnificēt and glorious god and father of al consolation, we here assembled do not presume to present and prostrate our selfes before thy mercy seate in the respect of our owne worthines and righteousnes, whych is all together polluted and defyled: but in the merites, righteousnes and worthines of thy onlye sonne Jesus Christe, whome thou hast gruen vnto vs as a moofte pure and precious garment to couer oure polution and fylthynes wyth all, to thend we mygyte appere holye and Justified in thy sighte throughe hym. Wherefore in the obedience of thy

commandementes and in the confidence of thy promyses contayned in thy holy worde that thow shalte accepte, and graunte oure prayers presented vnto the in the fauoure of thy only sonne our sauiour Jesu Christe. Eyther for oure selfes, or for the necessitie of thy sayntes and congregation. We here congregated together do wyth one mouth and mynde most humblye beseche the not onlye to pardon and forgyue vs all oure synnes negligences, Ignorances and iniquites, whych we frō time to time incessantlye do commytte agaynste thy Diuine maiestye in worde, dede, and thought, such is the infirmitie of oure corrupted nature: But also that it wolde please thee (O benyng father) to be fauorable and mercyfull vnto thy poore afflicted churche, & congregation

gregation dispersed throughe out the whole worlde, whiche in these dayes of iniquitie are oppressed iniurted, dispiced, persecuted & afflicted for the testimonye of thy worde and for the obediēce of thy lawes.

And namely O Lorde and father we humbly beseche the to extende thy mercye and fauourable countynance vpon all these that are imprisoned or condemned for the cause of thy Gospell: whome thou hast chosen forthe and made worthi to glorify thy name. That eyther it maye please the to gyue them suche constancye as thou hast gyuen to thy saincles & martyrs in tyme paste, willingiye to shede theyr bloud for the testimonie of thy worde: Or els mightye deliuer them from the tyrranny of theyr enimies as thou delyuerest

the condemned Daniell from the Lions, and the persecuted Peter oute prison, to thexaultation of thy glory and the reioysing of thy churche.

Further more moste beneficiall father we humbly beseche the to stretch forthe the myghty arme into the protection and defence of all those that are exiled for the testimonye of thy veryte: & that bycause they wolde not bende theyr backes and incline theyre neckes vnder the youcke of Anthechrist, and be poluted wyth the execrable Idolatries, and blasphemus superstitions of ỹ vngodly. That it would please ỹ not onlye to fede them in strange cõtreys, but also to prepare a resting place for thẽ, as thou haste done from tyme to tyme for thyne electe in all ageis whereas they maye vnyte them

selfes

selfes together in the syncere mynistration of thy holye worde and Sacramentes to theyr synguler edificatiō. And in deu time restore them home agayne into their lād, to celebrate thy prayses, promote thy gospell, & edefye thy desolate congregation.

Consequently O lord thou that hast sayd that thou wilt not breke the brused reide, nor quenche the smokynge flare: Be mercyfull we beseche thee vnto all those that through feare and werknes haue denied the by dissimulation and ypocrisie. That it may please the to strenghten theyr wecke knees (thou that art the strenght of thē that standethe) and lyfte vp theyr feible handes, that theire lytell smoke maye increase into a great flame and their brused reid into a myghtye oke, able to abyde al the

boistringe blastes & stormye tempestes of aduersyte, to thend that the vngodly do no longer triũphe ouer theyre faight, which (as they thincke) they haue vtterly quenched & subdewed. Stirre vp thy strenght in them O lorde and behold them with that merciful eye, where with thou beheldes Peter, that they risynge by repentaunce, maye become the constant confessors of thy worde, and the sanctified members of thy churche. To the ende that when as by thy prouidence thou purposeste to lay thy crosse vpon them, they do no more seke vnlawful meanes to auoyde the same, but most willingly to be contented with patience to take it vp & follow the, in what sort so euer it shall please the to laye the same vpõ their shoulders. Eyther by death, imprisonment or exile.

And

And that it wil please thee, not to tempte thē aboute their powers, but gyue them grace vtterlye to dispayer of theyr owne strenght, and wholye to depende vpon thy mercye.

On the other syde O lord god, thou ryghtouse Judge, Lette not the vngodlye the enmies of thy truth continually triumphe ouer vs, as they do at this daye. Let not thyne heritage become a re-proche & comon lawghing stocke vnto the impudente and wycked Papistes, who by all possyble meanes seke the vtter distruction of thy lytell stocke in shedynge, the bleude of thy saynctes for the testimonye of thy worde, sekynge by moste deuelysh and damnable practices to subuert thy truth. Cō found them O God and all theyr wicked counselles: & in thesame

pyt they haue digged for other, let them be taken, that it maye be vniuersally knowen, that there is no counsel nor force that can preuayle agaynst the lorde our god. Breke O lord the hornes of those blouddy bulles of basan. Pull down those high mountaynes that eleuate them selfes agaynst thee. And rote vp the rotten race of the vngodly, to thende that they being consumed in the fyre of thyne indignation, thyne eryled Churche may in there own land find place of habitation.

O Lorde delyuer oure lande whiche thou haste geuen vs for a porciõ to possesse in this lyfe from the inuasion and subdewynge of strangers. Truthe it is we cannot denye but ỹ our synnes hathe iustlye deserued this greate plage now eminent and approchynge, euen

euē to be gyuē ouer into ȳ hands and subiection of that proud and beastly nation, that neither know the, nor fere the: and to serue them in a bodyly captyuyte, that haue refused to serue the in a spirituall libertye. yet lorde for as much as we are assuredlye perswaded by thy holye worde that thyne anger dothe not laste for euer towardes those that ernestly repente, but in the stede of vengance doest showe mercye. We mooste penitently beseche the to remoue this thy great indignation bente towardes vs, and gyue not ouer our lande, our Cytyes, Townes, and Castels our goodes, poccessions & ryches, our wyfes, chyldren and our own lywes into the subiectiō of strangers. But rather O Lorde expell them our land subuerte there cou selles, dissipate their deuyces and

Deliuer

delyuere vs from theire tyranny, as thou delyuereſt. Samaria frō that cruell Benadab, Jeruſalem from that blaſphemus Senacherib, and Betulia from that proude Holifernus.

Gyue vs O Lord ſuch princes & rulers, ſuche maieſtrates & gouernours as wil auaūce thy glory, erecte vp thy goſpell, ſuppreſe Idolatrye, baniſh all papiſtrye, & execute iuſtice & equite. Water agayn O lord thy vyne of england wt the moyſture of thi holy-word, leſte it vtterly perylhe & wither away. Byld vp agayn the decayed walles of thy rewyned Jeruſalē thy congregation in this land, leſt ỹ vngodly do attribute oure confuſion not vnto our ſinnes (as the truthe is) but vnto our profeſſion in religion.

Remember (O Lord) that we ar a per-

a perfell of thy portion, thy flocke, the inheritors of thy kingdom, ỹ shepe of thy pasture, and the mẽbers of thy son our sauiour Jesus Christ: deale with vs therfore accordyng to ỹ multitude of thy mercies, that al nations, kindredes, & toũges, may celebrate thy prayses in the restoringe of thy newpined church to perfection agayn, for it is thy worke (O lord) & not mãs, & from the do we with pacięce attende thesame, & not frõ the fleshly arme of mã, & therfore to the only is don all dominion, power and thãkes geuing now in our dayes and euermore. Amen.

1. Timoth. ii. Praye in euery place lyfting vp pure hãdes.

O ỹ mighty kinge, and moste high almighty god, ỹ father of our lorde Jesus christe, whiche mercifully doest gouerne

all

al thinges, which thou hast made loke downe vpon ỹ faithful seade of Abraham, the childzen of thy chosen Iacob, Thy chosen people I doe meane, consecrate vnto the by the anoynting of thi holy spirite, And apointed to thi kingdõe by the eternal purpose, free merci, and greace, but yet as straungers wandring in this vile vale of misery, brought forth daily, by the worldly tyrantes, like sheape to ỹ slaughter. O father of al fleashe who by thi diuine prouidẽce chaũgest times and seasons, and most wonderfully disposest kingdoms, thou hast destroyed Pharo, with all his horse, and Chariottes, puffid vp with pride, agaynst thy people, leadinge forth saffelye by the handes of thy mercie, thy beloued Israell, thorow the highe waues of ỹ raging waters Thou

oh

oh god the lozd of all hostes, and armis, dideſt firſt dzyue awaye from the gates of thy people the blaſphemous Senacherib, ſlaing of his armye, feure ſcoze and fiue thouſand by thy angil, in one night: And after bi his owne ſonnes befoz his own Idoles, dideſt kil the ſame blaſphemous Idolater, ſhowyng openly to all heathē thy prouidēt pwze, towardes thi diſpiſed letel ones. Thou dideſt traūce fozme and chaūg proud Nabuchodonoſar, ỹ enimy of thi people, into Abzute beaſt, to eate graſſe, and hay, to the hozable terrour of all wozldly tirantes, And as thou arte the father of mercies and god of all conſolacion, ſo of thy wonderful mercie dideſt thou pzeſerue thos thi thze ſeruauntes in Babilō, which w̄ bolde cozage gaue theyz bodies to the fire, be-

cauſe

cause thei wolde not worship any deade Idole, and when they were cast into ỹ burning fornace, thou dideſt geue them cheatful hartes, to reioyſe, and ſinge pſalmes, and ſauedeſt vn hurt ỹ very heares of their heades, turning the flame frō thē, to deuoure their enemies Thou oh lorde god, by the might of thy right arme (which gouerneth all) broughteſt Daniell thi prophet ſaue into light and life, forthe of the darcke denne of the deuouring lions where by falſe accuſations he was thout vnder the erth, of thoſe raging beaſtes to be deuoured, but thou turnedſt ther cruelty vpon his accuſares, repainge the wickede, vpon their own pates. Yea lord which paſſeth al wonders, & is far aboue mans powre to perceiue therin thy worckinge, thou dideſt cauſe the huge,

and

and greate dragon of the seas, ẏ horrible Leuiathan, and Behemoth, the main whalefish, to swalow vp and deuoure, thy seruaũt Jonas, to kepe him iii. dayes and iii. nightes in the dongeon of his bealy the darke hellicke graue to aliuinge man, Thou didest cause that grete monster, to carie him to the place, ẏ thou haddest apointed, and ther to cast him vp saue, and able to do thy massage. Now also O heauenly father, beholdor of all thinges, to whome only belongeth vengeaunce, thou seest & considrest how thy holy name by the wicked wordlinges, and blasphemous Idoloters is dishonorid, thy sacrate woorde, refused, forsaken and dispised, thy holye sprite prouokede, and offended, thy chosene temple polluted, and deffilede, Tarie not tooe longe

therfore

therfore, but show thy powre spedelye vpon thy chosen household, which is so greuously vexed, & so cruelly handled by thy open enemyes, Auenge thy owne glorye, and shorten these euell dayes, for thy electes sake. Let thy kingdom come of all thy delyzed, & though oure liuinges, hath offended thy mātesty, as we doe cōfesse vnfaynedly (O Lorde) that we haue all sinned, our kings, princes, prestes prophetes, and people, All we together, wyth our parētes fathers & mothers, haue most greuously, infinitely, passing all mesure, and number with our harde sinfulle hartes, our dissolute, and careles lyfe, without all shame and repentaunce for syn, offendid, transgressid, trespassid, synned, and cōmitted most horrible wickednes, so ỹ we haue worthely deserued,

the

the bitermoste of thy plages and terrible vengeaunce. yet for thy owne glorye (O mercifull Lord) suffer not the enemye of thy sonne Chryste, the romyshe Antichrist, thus wretchedlye to delude, and draw frō the our poore brethern, for whome thy sonne once died, that by his crueltie, after so cleare light, thei shold be made captiues to domme Idoles, and deuelysh Inuentions, of poppishe ceremonies, therunto pertayning. Suffer hym not to seduce the symple sort with his fonde opinion, that his false gods, blind mumbling, fayned religion or his folishe superstition, doth geue hym suche conquestes, suche victories, suche triumphe, and so high hand ouer vs. We knowe moste certaynely (O Lord) that it is not ther arme and powre, but our synnes, and

offences, that hath deliuered vs to their fury, And hath caused the to turne away frō vs. But turne agayne, O Lorde let vs fall into thy handes otherways (seing thy iustice must ponish vs) let vs fall into thy handes (as Dauid dyd chowse) by darth, famin, or pestilence, or what waye thou likest, least these vayne Idolaters doe reioyse, at the miserable destruction, of those men, whome they make proselites, and frome thy doctrine Apostates, But oh lorde thy holye will be fulfilled, this is thy righteous Iudgment, to ponish vs wyth the tyrannical yoke of blindnes, because we haue cast away from vs, the sweate yoke of the holesom worde of thy son our saviour. yet consider the horrible blasphemies of thyne and our enemies. They name a cake, ther

god,

god, there Chriſt and altogether they know nothing of thy powre, they ſay in ther hartes, ther is no god, whych eyther can, or wyl deliuer vs: wherfore O heauenly father, the gouerner of all thinges, the Auenger of the cauſes of the poore, the fatherles, the widow & of the oppreſſed, loke downe from heauen, with the face of thy fatherly mercies and forgeue vs al former offences, and for thy ſonne Chriſtes ſake haue mercye vpon vs, whych by the force, and cruelte, of wicked, and blaſphemous Idolaters without cauſes aproued, are haled & pulled from our owne houſes, are ſlaũdered ſlaine and murthered, as rebelles, and traytours, like perſons pernicious, peſtiferous, ſeditious, peſtilent, and full of mortall poyſon, to al men contagious where we

do medell no farther, but against the helpy powres of darkenes, against the spirituall craftines, in heauenlye thinges, whyche wold deny the will of our god, and the powre of oure Christ vnto vs, we doe contend no farther, but onely for our Christe crucified, and the only saluation by his blessed passiō, knowledging none other god none other Christ, or sauiour, but onely the, the euerliuing lord and our most merciful father, and thy deare sonne our sauiour, who is in the same glory with the in the high heauens, Therfore O Lord for thy glorious name sake, for Iesus Christes sake, by whome thou hast promysed to graunt al righteous requestes, make the wicked Idolaters to wonder and stand amased, at thy almighty powre, vse thy wonted strength.

to the

to the cõfusion of thyne enemies, and to the healpe & deliueraunce of thy persecuted people all thy saintes doe beseech the therfore, the yonge infantes (which haue somdeale tasted of thy sweete worde) by whose mouthes thou hast promised to make perfect thy praises whose Aungels doth alwaye behold thy face, who beside the losse of bs ther parentes, Are in daunger, to be compelled, and dryuen (wythout thy greate mercies to serue domme, & insensible Idols) doe cry and call to thee: ther pitefull mothers, with lamentable teares, lye prostrate before the throne of thy grace. Thou father of the fatherles Judge of the widdowes, and auenger of all the oppressid, let it apere (O Lord omnipotent) ỹ thou doest heare, iudge, aueng, & punish all wronges offered

red to all thy little ones that doe beleue in the, Doe this O Lorde for thy names sake, Arise vp O Lord and thy enemies shalbe scatered & confoũded, So be yt O Lord most mercyfull at thy tyme apointed.

¶ An other godly prayer to be sayde at al tymes.

HOnor and prayse be geuen to the o Lorde god almighty most dere father of heauen, for all thy marsys and louinge kindnesse shewyd vnto vs, in that it hath pleysyd thy gracius goodnes frely and of thine own accord to electe and chose vs to saluacio̅ before the begining of the world, and euen lyke contenewall thankes be geue̅ to the for creatynge of vs after thyne owne ymage, for redeminge vs with ỹ precius bludde of thy dersonne when we ware viterly lost, for sanctefieng vs w̅ thy holy spirit in ỹ reuelacio̅ and knowlege of thy holy worde, for helping and Succering vs in all our needes and necesites, for sauinge vs frome all daungers

of

of bodie and sowle, for conforting vs so fatherly in al our tribulaciō and persecucions, for sparing vs so long and geuinge vs so large atime of repentans, thes benifites O most mercyfull father, lyke as we knowlege to haue receuid thē of thy only goodnes, euen so we beseche the that for thy dere sonne Jesus Christes sake to graunt vs alwayse thy holy sprit, wherby we maye contenewally growe in thākefulnes towardes ẏ, to be ledde into all truthe, and confortyd in all oure aduersetes, O lord strenthen oure faithe, kindell it more in faruentnes and loue towardes the & our neyghbors for thy sake. Suffer vs not dereste father to receiue thy worde any more in vayne, but graunt vs alwayse the assystans of thy grace and holye sprit, that in hart word

and

and deede, we maye sanctefye and doe worshype to thy holy name. Helpe to amplefye & encresse thy kyngdome, and what soeuer thou sendeste we maye be hartely well content wyth thy good pleasure and wyll, lette vs not lacke the thynge (Oh father) wyth oute the whyche we cannot serue the, but blesse thou so al the workes of our handes that we maye haue sufficient and not to be chargeabell but rather helpfull vnto others, be mercyfull (O Lorde) to our offences, and seyng our det yt gret whych thou haste forgeuen vs in Jesus christ, make vs to loue the and our neyghbors so muche the more. Be thou oure father our captayne and defender in all tẽptacions holde thou vs by thy mercyfull hande, that we maye be deliuered from all inconueniences,

& end our lyues in the santefyeng and honor of thy holye name, thorough Jesu Christ our lorde, and only sauiour. Amen.

Let thy mighty hande and out strechyd ꝑarme O Lorde be styll oure defence, thy mercy & louinge kindnes in Jesu Christ thy dere sonne our saluacion, thy trew and holye worde our instruction, thy grace and holye spirite, our comfort and cõsolacion, vnto the end, and in the end. Amen.

C O Lord increse our fayth.

Bradfords beades that he prayed on being in Prison for the testimoni, of Jesus Christ leauig them as necessary to be vsid of the faythfull.

I. Bradford.

¶ Blesyd ar the dead that dye in the lord, euen so saith the Spiret, that they rest from theyr labores, but theyre workes folow them. Apo. xiiii.

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Anno. Do. M. D. LIX. the xv. daye of Marthe.